

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.4.8

#### Ānāpānassatisuttaṃ

#### Maintaining one's Object of Meditation unobstructed



Ānāpānassatisuttaṃ	Maintaining one's Object of Meditation unobstructed
<p>Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānassati bhāvanānuyogamanuyuttā viharanti. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.</p>	<p>And there are, Bhikkhus, Bhikkhus in this Bhikkhusaṅgha, who live engaging themselves in the development of ānāpānassati.</p> <p>Ānāpānassati, Bhikkhus, when developed and fully cultivated in, is of great fruit and abundantly beneficial.</p>
<p>Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti.</p> <p>Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti.</p> <p>Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.</p>	<p>With the development and perfection of ānāpānassati, the four satipaṭṭhānas get accomplished. With the development and perfection of the four satipaṭṭhānas, the seven bojjhaṅgas get fulfilled. With the development and perfection of the seven bojjhaṅgas, freedom through knowledge gets attained.</p>
<p>Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisamsā?</p>	<p>And how, Bhikkhus, is the practise of ānāpānassati, when developed and fully cultivated, of great fruit and abundantly beneficial?</p>
<p>Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.</p>	<p>Here a Bhikkhu, having gone into the forest, to the root of a tree, or to a vacant place, sits down cross-legged, keeps his body upright and fixes his awareness in the area around the mouth.</p>

<p>So satova assasati satova passasati.</p> <p>“Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti;</p>	<p>With this awareness, he breathes in, with this awareness, he breathes out.</p> <p>Breathing in a deep breath, he understands properly “I am breathing in a deep breath.” Breathing out a deep breath, he understands properly: “I am breathing out a deep breath.”</p>
<p>rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti,</p> <p>rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;</p>	<p>Breathing in a shallow breath, he understands properly: “I am breathing in a shallow breath.” Breathing out a shallow breath, he understands properly: “I am breathing out a shallow breath.”</p>
<p>‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;</p> <p>‘passambhayaṃ kāyasāṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasāṅkhāraṃ passasissāmī’ti sikkhati.</p>	<p>In this way he trains himself: “Feeling the whole body, I shall breathe in.” “Feeling the whole body, I shall breathe out,” thus he trains himself.</p> <p>“With bodily activities calmed, I shall breathe in,” thus he trains himself. “With bodily activities calmed, I shall breathe out,” thus he trains himself.</p>
<p>“Pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti sikkhati;</p> <p>‘sukhapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ti sikkhati;</p> <p>‘cittasāṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasāṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati;</p> <p>‘passambhayaṃ cittasāṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ</p>	<p>“Experiencing bliss, I shall breathe in,” thus he trains himself. Experiencing bliss, I shall breathe out,” thus he trains himself.</p> <p>“Experiencing happiness I shall breathe in,” thus he trains himself. Experiencing happiness, I shall breathe out,” thus he trains himself.</p> <p>“Experiencing conditioned reaction on the mental level, I shall breathe in,” thus he trains himself. “Experiencing conditioned reaction on the mental level, I shall breathe out,” thus he trains himself.</p> <p>“Calming conditioned reaction on the mental level, I shall breathe in,” thus he trains himself. “Calming conditioned reaction on the</p>

<p>cittasaṅkhāraṃ passasissāmī'ti sikkhati.</p>	<p>mental level, I shall breathe out,” thus he trains himself.</p>
<p>“Cittapaṭisaṃvedī assasissāmī'ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī'ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī'ti sikkhati ‘samādahaṃ cittaṃ assasissāmī'ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī'ti sikkhati; ‘vimocayaṃ cittaṃ assasissāmī'ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī'ti sikkhati.</p>	<p>“Experiencing the mind, I shall breathe in,” thus he trains himself. “Experiencing the mind, I shall breathe out,” thus he trains himself. “Experiencing delight in the mind, I shall breathe in,” thus he trains himself. “Experiencing delight in the mind, I shall breathe out,” thus he trains himself. “Concentrating the mind, I shall breathe in,” thus he trains himself. “Concentrating the mind, I shall breathe out,” thus he trains himself. “Liberating the mind, I shall breathe in,” thus he trains himself: “Liberating the mind, I shall breathe out,” thus he trains himself.</p>
<p>“Aniccānupassī assasissāmī'ti sikkhati, ‘aniccānupassī passasissāmī'ti sikkhati; ‘virāgānupassī assasissāmī'ti sikkhati, ‘virāgānupassī passasissāmī'ti sikkhati; ‘nirodhānupassī assasissāmī'ti sikkhati, ‘nirodhānupassī passasissāmī'ti sikkhati; ‘paṭinissaggānupassī assasissāmī'ti sikkhati, ‘paṭinissaggānupassī passasissāmī'ti sikkhati.</p>	<p>“He trains himself: “Witnessing impermanence, I shall breathe in,” and he trains himself: “Witnessing impermanence, I shall breathe out.” He trains himself: “Witnessing dispassion, I shall breathe in,” and he trains himself: “Witnessing dispassion, I shall breathe out.” He trains himself: “Witnessing cessation, I shall breathe in,” and he trains himself: “Witnessing cessation, I shall breathe out.” He trains himself: “Witnessing relinquishment, I shall breathe in,” and he trains himself: “Witnessing relinquishment, I shall breathe out.”</p>

<p>Evam bhāvita kho, bhikkhave, ānāpānassati evam bahulikatā mahapphalā hoti mahānisamsā.</p>	<p>This is how, Bhikkhus, the practise of ānāpānassati, when developed and fully cultivated, is of great fruit and abundantly beneficial.</p>
<p>“Katham bhāvita ca, bhikkhave, ānāpānassati katham bahulikatā cattāro satipaṭṭhāne paripūreti?”</p>	<p>And how, Bhikkhus, do the four satipaṭṭhānas get accomplished by development and perfection of ānāpānassati?</p>
<p>Yasmiṃ samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti;</p> <p>rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;</p> <p>‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;</p> <p>‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati;</p>	<p>At that time, Bhikkhus, a Bhikkhu breathing in a deep breath he understands properly: “I am breathing in a deep breath.” Breathing out a deep breath, he understands properly: “I am breathing out a deep breath.”</p> <p>Breathing in a shallow breath, he understands properly: “I am breathing in a shallow breath.” Breathing out a shallow breath, he understands properly: “I am breathing out a shallow breath.</p> <p>In this way he trains himself: “Feeling the whole body, I shall breathe in.” “Feeling the whole body, I shall breathe out,” thus he trains himself. “With bodily activities calmed, I shall breathe in,” thus he trains himself. “With bodily activities calmed, I shall breathe out,” thus he trains himself.</p>
<p>kāye kāyānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.</p>	<p>Then at that time, Bhikkhus, he dwells observing body in body, ardent with awareness and constant thorough understanding of impermanence, detached, having removed craving and aversion towards anything in the world.</p>
<p>Kāyesu kāyaññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ– assāsapassāsā.</p> <p>Tasmātiha, bhikkhave, kāye kāyānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno</p>	<p>When I say: ‘a certain body within bodies’, Bhikkhus, it is inhalation and exhalation.</p> <p>In this way Bhikkhus, at that time the Bhikkhu dwells observing body in body, ardent with</p>

<p>satimā vineyya loke abhijjhādomanassaṃ.</p>	<p>awareness and constant thorough understanding of impermanence, detached, having removed craving and aversion towards anything in the world.</p>
<p>“Yasmiṃ samaye, bhikkhave, bhikkhu ‘pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhapāṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapāṭisaṃvedī passasissāmī’ti sikkhati;</p>	<p>“Experiencing bliss, I shall breathe in,” thus he trains himself. Experiencing bliss, I shall breathe out,” thus he trains himself. “Experiencing happiness I shall breathe in,” thus he trains himself. Experiencing happiness, I shall breathe out,” thus he trains himself.</p>
<p>‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati;  ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati;</p>	<p>“Experiencing conditioned reaction on the mental level, I shall breathe in,” thus he trains himself. “Experiencing conditioned reaction on the mental level, I shall breathe out,” thus he trains himself. “Calming conditioned reaction on the mental level, I shall breathe in,” thus he trains himself. “Calming conditioned reaction on the mental level, I shall breathe out,” thus he trains himself.</p>
<p>vedanāsu vedanānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.</p>	<p>Then at that time, Bhikkhus, he dwells observing sensations in sensations, ardent with awareness and constant thorough understanding of impermanence, detached, having removed craving and aversion towards anything in the world.</p>
<p>Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ– assāsapassāsānaṃ sādhukaṃ manasikāraṃ.</p>	<p>When I say, ‘a certain sensation in sensations’, Bhikkhus, it is well established attention to inhalation and exhalation.</p>
<p>Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke</p>	<p>In this way Bhikkhus, at that time the Bhikkhu dwells observing sensations in sensations, ardent with awareness and constant thorough understanding of impermanence, detached, having</p>

abhiññādomanassaṃ.	removed craving and aversion towards anything in the world.
<p>“Yasmiṃ samaye, bhikkhave, bhikkhu ‘cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati;</p> <p>‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;</p>	<p>“Experiencing the mind, I shall breathe in,” thus he trains himself. “Experiencing the mind, I shall breathe out,” thus he trains himself.</p> <p>“Experiencing delight in the mind, I shall breathe in,” thus he trains himself. “Experiencing delight in the mind, I shall breathe out,” thus he trains himself.</p>
<p>‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;</p> <p>‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati;</p>	<p>“Concentrating the mind, I shall breathe in,” thus he trains himself. “Concentrating the mind, I shall breathe out,” thus he trains himself.</p> <p>“Liberating the mind, I shall breathe in,” thus he trains himself. “Liberating the mind, I shall breathe out,” thus he trains himself.</p>
<p>citte cittānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ.</p>	<p>In this way, Bhikkhus, at that time the Bhikkhu dwells observing mind in mind, ardent with awareness and constant thorough understanding of impermanence, detached, having removed craving and aversion towards anything in the world.</p>
<p>Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi.</p> <p>Tasmātiha, bhikkhave, citte cittānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ.</p>	<p>I say, Bhikkhus, one who forgets awareness and does not maintain proper constant thorough understanding does not practise ānāpānassati.</p> <p>In this way, Bhikkhus, at that time the Bhikkhu dwells observing mind in mind, ardent with awareness and constant thorough understanding of impermanence, detached, having removed craving and aversion towards anything in the world.</p>
<p>“Yasmiṃ samaye, bhikkhave, bhikkhu ‘aniccānupassī assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati;</p>	<p>He trains himself: “Witnessing impermanence, I shall breathe in,” and he trains himself: “Witnessing impermanence, I shall breathe</p>

<p>‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;</p>	<p>out.” He trains himself: “Witnessing dispassion, I shall breathe in,” and he trains himself: “Witnessing dispassion, I shall breathe out.”</p>
<p>‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;</p> <p>‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati;</p>	<p>He trains himself: “Witnessing cessation, I shall breathe in,” and he trains himself: “Witnessing cessation, I shall breathe out.”</p> <p>He trains himself: “Witnessing relinquishment, I shall breathe in,” and he trains himself: “Witnessing relinquishment, I shall breathe out.”</p>
<p>dhammesu dhammānupassī, bhikkhave, tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loka abhijjhādomanassaṃ.</p>	<p>In this way, Bhikkhus, at that time the Bhikkhu dwells observing mental contents in mental contents, ardent with awareness and constant thorough understanding of impermanence, detached, having removed craving and aversion towards anything in the world.</p>
<p>So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjuhekkhitā hoti.</p> <p>Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmim samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loka abhijjhādomanassaṃ.</p>	<p>Thus having discarded covetousness and anguish and having realised such abandonment on the base of wisdom he continues with attentiveness and equanimity.</p> <p>In this way, Bhikkhus, at that time the Bhikkhu dwells observing mental contents in mental contents, ardent with awareness and constant thorough understanding of impermanence, detached, having removed craving and aversion towards anything in the world.</p>
<p>“Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti.</p>	<p>In this way, Bhikkhus, by such development and full cultivation of ānāpānassati the four satipaṭṭhānas get accomplished.</p>